

Franciscan Herald and Forum



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COVER PICTURE: St. Clare was born July 16, 1194, making her about 12 years younger than St. Francis. On the midnight of March 18, 1212, when Clare was 18 years old, Francis invested her as the first member of the Poor Ladies of San Damiano, now called Poor Clares. She was the little flower of poverty which Francis planted in his garden. And firm she was to the ideal of Poverty. With her dying breath she asked for and received assurance of complete poverty from the Holy See for her nuns. She died on August 12, 1253, twenty-seven years after the death of Francis.

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A Show of Hands

A BLAZING NEW RED AUTOMOBILE bumper sticker shouts—"Stop! Don't Shop on Sunday." The movement and the slogan were initiated by the Third Order of St. Francis some three years ago. The new auto-bumper sticker is another of a series of devices to implement the program. And it is excellent!

After all the agitated talking about Sunday shopping, it is time that the promoters of the movement stand up and show their hands. Hands will be counted according to the number of stickers on cars. It is an open declaration by which we can tell foe from friend. We can hardly park our car in a Sunday shopping lot with a Don't Shop sticker on the bumper!

It is time, too, for state and municipal legislators to see how many people actually are in earnest about stopping shopping on Sunday. The city and state fathers," always on the defensive from pressures, tend to think that the movement is initiated by clerics of solemn mien and mind who organize artificial enthusiasm for a vague kind of "blue law." They do not realize that thousands of people are acutely concerned about other thousands who are disregarding God's Commandment to keep His Day holy. Much can be done on a municipal level. Some cities have already passed city ordinances regarding Sunday shopping and have been upheld by state supreme courts.

It is time for the Third Order to show its strength, not only as a body, but as a penetrating leaven. How far have we leavened the whole, into how many organizations can we say we have exerted enough influence to put over this program of giving God back the honor due him on Sun-

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The brooding, baleful "I'll Cry Tomorrow" symbolizes the modern mood for pleasure on man's own terms. The secret of Franciscan joy on God's terms is written in

I'll Laugh Today!

by MARIE C. CUMMINS, Tertiary

IN WHAT DOES THE PERFECT joy of St. Francis consist?

Psychologists claim that each man has a plethora of pain and problems in his life. God, too, has a good deal to say about the sweat and tears of life in this non-lasting home of ours.

Mental patients now occupy over 700,000 hospital beds, or more than one of every two hospital beds. For every patient inside, there is one outside who ought to be hospitalized. Methyl alcohol and sedative tables also attest that the horrors of life must be shut out. Surely the boom in spirits and sleeping pills proves that life is sorrowful, the earth an imbecility, and life a torture chamber.

Yet St. Francis says yes to love, joy, justice, and courage. Was he a visionary, mad, or merely a poet? Where did his non-alcoholic glow come from?

I once met a friar at our Franciscan Monastery (Mt. Sepulcher, Washington, D. C.) who had just finished conducting a tour through the Catacombs. I asked him to hear my confession.

"I am a conductor, without power," the Brother answered.

I feel like I lack the power to explain the perfection of the holy joy of St. Francis. I own no facile pen, nor beauty of soul. I have, however, been

the conduit for long years of joy to be discussed. And I can go directly to the saint for his description of it.

Before I do that I wish to make the seemingly brash, but authentic statement that the joy under discussion is the open sesame to all happiness. It has the power to give dignity and gladness to the disgraced felon about to be hanged; the power to restore love to the Niobe-like mother who has lost four children to polio; it is the key to unlock straight-jackets; the strength for the dope addict to go through the drying-out process; the riches and health for the old sick woman in the poorhouse; the meaning of life for the ever-bearing frail young mother; the security for the lush who reaches for the bottle in a furnace of thirst and insecurity. It is a raft for all who are tossed on the angry seas of life.

ONE DAY ST. FRANCES AND several of his monks were begging from door to door. By late afternoon they had garnered so few crusts that their cowls barely showed a bulge when the food was placed in them. They received as many brush-offs as the Fuller brush man going from door to door. But Heaven opened to them—in a downpour of cold rain.

The monks shivered in their wet habits, and turned toward home. They wanted to hurry, but their tired feet were heavy as lead. The miles lengthened along that weary homeward stretch. Famished, blind with exhaustion, they finally neared the edge of their fields.

Icy wind beat against their little house and shook it like a rattle. Snow made eyelet curtains for the windows, but a light came through a rear window. As Brother Leo shuddered onward, bereft of patience, he could have cried like a girl. He solaced himself with visions of a warm supper and warmer fire. He imagined hot soup with their begged bread crusts floating on top. Perhaps Brother Cook would have heated goat's milk, tasting like nectar, and a bit of roast pork. There might even be a dessert of honey to top the meal, served by welcoming friars.

Then a voice happy and gay spoke; with it the whole icy land was electrified. Father Francis was tingling from head to toe with joy. He said to Brother Leo: "Were it to please God that the Lesser Brothers gave in every country a grand example of holiness and edification in virtue, nevertheless write it down and take careful note of it: there is not perfect joy in that." Then he spoke of many miracles. "They are not perfect joy," he said.

Brother Leo was not in a philosophizing mood and asked just what perfect joy was.

"If we get to St. Mary's of the Angels so drenched with rain and frozen with cold and spattered with mud and afflicted with hunger, and knock at the door of the place and the porter comes in anger and says, Who are you? and we say, We are two of your brothers; and if he says, You are not telling the truth, you are rather two loafers who are going about fooling the world and robbing the alms of the

poor—get out!; and he does not open the door for us, and makes us stay outdoors in the snow and rain amid the cold and our hunger, till nightfall; then we if endure all those insults and cruelties and rebuffs patiently and without being ruffled or murmuring at him; and we humbly and charitably think that this porter really knows us but that God is having him talk up to us that way: oh, Brother Leo, write that there is perfect joy in that." *Words*, n. 18.

He went on to imagine more abuse that Brother Porter could inflict, like beatings and rollings in the snow. And again said that if they bore these insults with joy for the love of Christ, thinking on His pains they would know perfect joy.

At the end, Francis said: "And now listen to the conclusion, Brother Leo. Above all the graces and gifts of the Holy Ghost which Christ grants his friends, there is that of overcoming themselves and gladly for the love of Christ bearing pain, insults, disgrace, and discomfort, because we cannot glory in any of the other gifts of God—they are not ours, but God's. Therefore the Apostle says: 'What have you that you have not received from God? And if you have received it from God, why do you glory as if you had not received it?' But in the cross of tribulation and affliction we may glory because that is our due, and so the Apostle says: 'I do not wish to glory in anything but in the cross of our Lord Jesus Christ.' To whom ever be honor and glory world without end. Amen."

This is not a mad visionary speaking. It is a wise saint, summing up perfect joy—the spirit of Franciscan love of God.

"I fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the

Church," St. Paul says. By accepting our sufferings and adversities we purchase Paradise for ourselves and if our sufferings are great we place the overflow of merits into the Church for needy sinners to give them a free pass to Heaven. In time, too, we are rewarded by material joys and the strength of God.

When I was preparing to make my First Communion, Mama said I could wear Ann's silk dress.

"I want something of my very own, even if it is cotton, to wear to receive our Lord," I vehemently shouted. I was tired of cast-offs.

My plea must have been very strong, because Helen, assistant principal in the public schools, told Mama she would use her large salary from then on to dress me in "my very own clothes."

As St. Francis says, our sufferings are our *own*, and the only thing we can glory in. All else belongs to God.

SUFFERINGS ARE MADE UP OF many things. But in mental and physical pain there is always abasement. By it we become like to Christ, "one struck by God";—He was exhausted to the very depths of humiliation. Jesus was "filled" with opprobrium, or to use Bossuet's word—"intoxicated" with shame.

St. Francis knew every facet of the cross; it was his portion through the torment of utter poverty, illness, strict religious rule, and the troubles of his Order in his declining years. Yet he was drunk with joy, with the love of Christ. He had tasted Him, and found Him sweet, and then the Food and Drink intoxicated him with celestial happiness. A rosy glow spread over his life. He danced across the earth, hardly feeling it under his reeling feet.

He was so imbued with the spirit of God that he broke out in song that is heard to this day. A mighty *Te Deum* of praise to God and his gifts set the Word to music. He had drunk avidly of the beauty of the earth—because he was so sensitive to loveliness. He enjoyed the riches of color in field and sky, the fruits of nature. He praised everything and thanked God for all. "Be praised, My Lord, for all your creature world," he sang. All God's beauties were recorded for history, to be read to the end of time. All things of the earth, perhaps even the lowly grape, for it would be changed into the God-Wine of true intoxication in the Eucharist, were lauded, in laughing, lilting poetry. (Let's hope the sad song of the lush, "I'll Cry Tomorrow" will end tomorrow.) He fed on "the fat of wheat," and was filled with "honey out of the rock."

St. Francis did not forget he was a member of a "thorn-crowned Head." It would not do for him to be a delicate member, thinking of the conveniences and pleasures of the body. Thereby the fruit of the thorns would be lost. Christ wore a diadem of pain and ignominy, and Francis wanted to wear thorns in order to share in the glory of his Savior. No cross, no crown. So St. Francis wore the crown of earthly thorns as gayly as a drunkard dons a paper-favor tiarra at a festive party.

Coming from the sublime intoxication of St. Francis to the ridiculous intoxication of liquor, I wish to say that I am going to examine—with no first-hand experience, since a spoon of spirits would send me into a spiritless, lethal Diabetic coma—the movie, "I'll Cry Tomorrow," under the light of perfect joy. I do not refer in my remarks to Lillian Roth. I do not know her. I saw her, rehabilitated, on T.V.

and it was a sight for sore eyes. She had found holy joy; made a courageous comeback from the depths of pain. God, too, who loves to see smiles on the faces of His children must have been smiling. (The best to you, Lillian, and pray for one who continues her perfidies, and whose intoxication of physical pain sometimes makes her cry inwardly in maudlin self-pity.)

In the movie the heroine had the ingredients of perfect joy; she had a domineering unsympathetic mother, the tragic death of a fiance by a sudden affliction, and the dismal failure of several subsequent marriages. She looked upon these things as unbearable agonies. In an effort to escape them, she started a gruesome battle with the bottle. She eventually became a slobbering drunkard. Via booze, the horrors of her original ordeals were worsened, by more suffering, shame, and poverty. Wild, expensive parties made life a mad merry-go-round from which she could not get off. Her headaches could not be left at bars, to be swept up with the rest of the dregs of night life. She took her horrendous hangovers home to cry over them in the dark. These earth-shaking cataclysms came from the after effects of lighting up like Times Square. (Of course, a basic insecurity and neurosis were present, but God is the surety and sanity for all our troubles.)

St. Francis would think the picture silly. That inebriate kept a cozy glow from God's love. He received his "kicks" from grace. He changed sorrow to gladness by uniting it to Christ's strength and merits. He had no headaches from food, drink, sin, partying, sloth or gossip—all ingredients of hangovers.

This drunk would have told the movie drunk that crosses are good fortune. He was intoxicated but not to the point of missing the essential shape

Marie C. Cummins is widely known by U. S. readers, having had articles in some 38 national magazines. She has degrees both in journalism and in education, was lead article writer for *Action Now* and *Queen's Work* and will shortly have her *Be A Saint* published by Bruce Publishing Co. A member of the Third Order since 1941, Mrs. Cummins began writing in earnest when the late Fr. Ferdinand Gruen O.F.M. (author of our widely used "Catechism of the Third Order") told her to "take up her bed and write" when she was recuperating from a desperate illness and serious surgery. She has.

of things. He kept nature, man and God within his consciousness. He was spirit with the Holy Spirit. He kept his balance among terrible trials by relying on the fullness of grace, which Christ has, and which is given to us through the Church—all strength, beauty, holiness, power.

He is the saint of today, contemporary in the Communion of Saints, for our unhappy daze. We are presenting him at the break of day. The sun is rising and with it hope and expectations are a'borning. The refulgence of God is reflected by his figure. It is to give golden radiance to our present life. It is to trumpet in, with the "burst of birds singing," a perfect day for Christ—in spirit of or because of—a few crosses. And the day well lived will make every tomorrow a hangover or continuation of loveliness and laughter.

Under St. Francis' tutelage we see suffering not as a bitter, senseless brew, to be drowned in bourbon, but a sweet, meaningful gift from God.

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In the Fulness of Time The Desired of Nations Comes

by MAXIMUS POPPY O.F.M.

IT MAY NOT BE GOOD WRITING TO PUT a long title over a short article, but here it serves a useful, two-fold purpose. For one thing, it bridges back to the previous articles and it enables you to locate two scriptural expressions just slightly familiar.

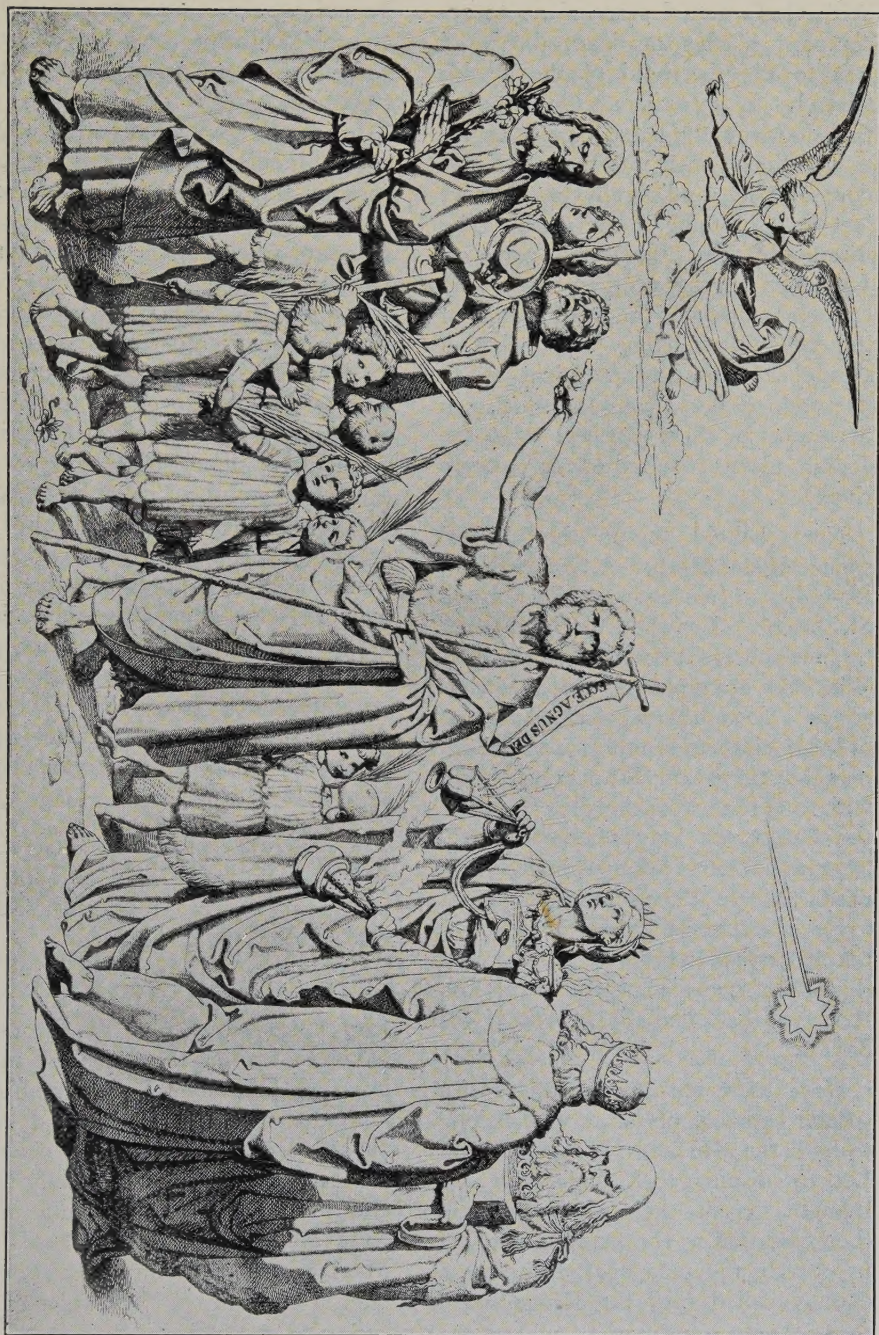
The story of the Sibyls referred casually to "the Desired of the nations." That is a name the Prophet Aggeus gave the future Redeemer (2, 8). But St. Paul had his own favorite expression to designate the New Dispensation beginning with the mystery of the Incarnation and the advent of the Son of God: "but when the fullness of time came, God sent his Son" (Gal. 4, 4; Eph. 1, 10).

While recalling texts you have heard, but perhaps only out of context, here are two more names attributed to Our Lord with which you are familiar from reciting the litanies of the Holy Name and of the Sacred Heart of Jesus. "Father of the world to come" is taken from the Prophet Isaias (o, 6); while in Genesis (49, 26) we read how Jacob blessed his son Joseph with this veiled reference to

the object of his hope: "The desire of the everlasting hills."

Stated differently, the title for our current illustration means to say: what the Patriarchs longed for; what the Prophets announced in word and deed; what even the heathen oracles vaguely surmised, has become a verity—the fullness of time has arrived, the Desired of all Nations has come in the person of God-made-man. It is refreshing to discover how artist Fuehrich's actors all join in a joyous chorus proclaiming the blessed advent of the Redeemer, while He himself does not appear on the stage.

LET US START WITH THE CHOIR OF angels who intone the now familiar Gloria in Excelsis Deo! Suitably, angels are selected by God the Father to bring the glad tidings to the Jewish shepherds. For, unlike some of the Sadducee co-religionists, these men believe in the existence of the spiritual, angelic world. God employs a language different from direct speech in communicating with the Three Wise



ST. JOSEPH, SHEPHERDS,

HOLY INNOCENTS,

ST. JOHN BAPTIST,

THREE WISE MEN

Men. He sets them on their way by the language of nature—the star. With God's actual grace given to accompany it, the star leads the Magi first to the threshold of the Jewish Church—to Jerusalem. On entering that doorway, the light of Faith begins to lead them gently into the real Kingdom of God, and finally to the very feet of the Savior of the world. The threshold? Yes, the Magi come to Jerusalem and stay there just long enough to discover the whereabouts of the newly-born King. But what a shame! The Jewish theologians had to be prodded into searching their own Scriptures by these gentiles! Alas, the Jewish priests themselves do not arrive!

Next, behold Joseph the virginal spouse of the Mother of God and foster-father of her Divine Child. "*Good St. Joseph*" Leave it to the French to find the right soubriquet, *le Bon!* Who does not envy one described simply as a *good* person? Indeed he was of such character and personal holiness that the Evangelist canonized him with that one-word verdict which is the Scriptures' way of naming all-around, balanced holiness, being a *just* man" (Mt. 1, 19). St. Joseph is placed to the extreme left in the sequence of the procession to indicate that he ends the line of men prominent in the Old Law who heralded the advent of the Savior.

Next, there are representatives of a special category of saints who belong to both the Old and New Testament. Let us dismiss the Magi with the thought that in their persons and in their vocation to the true Faith all of us outside the pale of Judaism were equally called into the Kingdom of God. Here in America, where the atmosphere of the Faith has not penetrated into civilian life as in more

Catholic countries, the feast of Epiphany has never been popular; in consequence, we sometimes wonder why the Church's liturgy rates the feast of Epiphany even more highly than Christmas.

Intimately associated with the Magi are the innocent children whom God's wisdom and providence permitted to become the unresisting victims to the insensate cruelty of the frenzied tyrant Herod—victims in Christ's stead. Thus, the Holy Innocents became the first in a long line of Christian martyrs in whom the Faith and the grace of Christ triumphed over the fury of his enemies. In every panel of Fuehrich's grand processional, there emerges the central theme, the Triumph of Christ. Mother Church is ever mindful of the important interests of God, even though we her children "forget to remember." So, when listening or joining in the Litany of All Saints, give ear to *omnes sancti Innocentes*, and respond: *orate pro nobis*. There is nothing infantile about them now nor, incidentally, about any infant dying as a child of God.

ON THE BOUNDARY LINE BETWEEN the Old and New Testament, you see the figure St. John the Baptist. And a noble stance he takes.

The years roll by, and Jesus advances in wisdom and age and grace with God and man. The world is anxiously waiting the day of his manifestation. To be sure, the handful of sainted persons were privileged (with oh, so few outward signs to help along) to recognize God's son—notably Mary and Joseph, the sainted family of St. John the Baptist, the Shepherds, the Magi, Simeon and Anna. Thirty years later, a cry is heard "The voice of one crying in the desert: Prepare ye the way of the Lord, make straight his path."

The shell you see attached to St. John's belt is suggestive of his role as the Baptist. The dramatic gesture and the pennant proclaim the classic testimony he bore to Christ: "Ecce Agnus Dei — Behold the Lamb of God!" Where did you last hear these words? Or did you pay attention? No later than when the priest last faced you before distributing Holy Communion while holding aloft that very Lamb of God; and with a solemn rubrical gesture as though you were witnessing the exposition of the Blessed Sacrament for the first time.

The people of Israel are prepared for the manifestation of God's glory; the stage of the world is set for his triumphant entry. The fullness of time has come. For us Christians it has come centuries ago. We of today stand in the noon-day sun of all the revelations related above, and many more made later in Christ's public ministry. Despite it all, countless souls still sit in the darkness of paganism outside the pale of Christianity. Nor is the darkness only in pagan lands but on our own street and at our own place of work. What help am I giving Christ so that he may also triumph over the minds and hearts of such as these? Oh, well! Let the priests worry!

A shrug of the shoulder over such an issue is disastrous. It is the issue of the layman's responsibility for leading closer to Christ the Tom, Dick and Harry with whom he associates intimately. John the Baptist looks right out of our picture at you. "There is God's Lamb!"

Here was a man, like any layman today, with no official commission from the Jewish hierarchy, yet teaching the way of God to all who came to him—God now become man. "This man came as a witness, to bear witness concerning the light" (John 1, 7). How easily he might have become *the*

leader of the movement that gravitated toward him. But then, like his divine cousin, he had humility, the touchstone of holiness. He had not the advantages of the sacramental system now so abundantly available to make a missionary of the layman. But with all his humility he had a stout heart and a sense of mission; and he exercised it fearlessly towards high and low—losing his head in the end for all his pains to uphold God's law. He preached penance, to be sure; but he practiced what he preached, preaching more by example than by word. All these claims to sanctity Our Lord himself recounted when he publicly canonized him. You may read it in the Gospel for the Second Advent Sunday.

To the reader of this magazine the sense of mission and responsibility for bringing one's neighbor closer to Christ; "bearing witness to the light" by exemplifying the spirit of Christ; preaching penance by actual practice of it—all this has a familiar ring. Yes, there is a group of men and women belonging to a sort of Order of St. John the Baptist, but belonging much too passively to exert its mission for aught than their own spiritual advantage. The Third Order of Penance, as it is officially named by the Church, might well look up to John the Baptist as its heavenly exemplar for the best things this Order stands for. Strangely enough, the Masons make over him for their particular field of endeavors. The best things? Humility; penance, militancy and the spirit of the apostolate rather than a complacent devotionism; readiness to forfeit, if not exactly one's head in upholding God's interests, at any rate readiness to forego a measure of popularity one might enjoy in more congenial Catholic association. ●

The Gangsters' Padre

by Albert Nimeth O.F.M.

BETWEEN MT. LA VERNA AND Gubbio St. Francis and his early followers had a hermitage. It was located on the outskirts of a wooded area. These woods had harbored many an undesirable culprit fleeing the justice of the land. One day a gang of robbers, who had been using the woods as a cover, came to the monastery in search of food. They were repulsed and sent away empty-handed because the brothers did not think it proper and just that these wicked men should live on the alms of good people.

In the meantime, however, St. Francis came to the monastery. When asked if the brothers had acted properly in refusing the alms, St. Francis told them in no uncertain terms that they did not act according to the ideals of the Friars Minor. He obliged the cook to take bread and wine and go in search of the robbers, not only once but several times. This act of unexpected charity won the hearts of these men, and many of them gave up their predatory pastime and became decent and useful citizens.

That was seven hundred years ago. Developments in Italy today, as recorded in the London *Tablet*, seem to take a page from the annals of the early Franciscans.

Of late our newspapers have been carrying stories of undesirable aliens who have been "deported home." Italian-born Americans who have run afoul the law have been dumped back into Italy by American authorities. The most notorious, of course, is "Lucky" Luciano. He is by no means the only one. Since the war the number has reached several hundred. The latest arrival is Joe Adonis, alias Giuseppe Doto. The presence of this great number has created a problem for the Italian police.

Apart from their dark record of the past, the human tragedy of these men is pathetic. Most of them left Italy too young, and have been away too long to remember the language. For most of them their birthplace has been an unhappy background which they have been trying so hard to forget. They have been thoroughly Americanized in reactions, opinions, and tastes.

At present most of them are compelled to reside in small primitive villages in Southern Italy. Here they are required to make periodic reports to the local police. Their condition is pitiful and their chances of getting decent employment are slender owing to their confused juridical status. They are not Americans nor Italians, neither criminals nor ordinary respected citizens, but something in between.

Just as the underworld in the States has its own code of loyalty, these deportees have a sense of solidarity. Those that are better off lend a helping hand to the less fortunate even if they belonged to a rival gang in the States. One of the most generous, because his means are more substantial,

is "Lucky" Luciano. But even he cannot care for all the needs. As the number increases, the problem grows. About all the police can do is keep the men under surveillance and check on their activities as soon as any major crime is committed.

AT THIS POINT FATHER Blandion della Croce comes on the scene. Here is a Franciscan endowed with extraordinary vitality and apostolic zeal. He attracted rather dubious attention right after the war when he began working for declared fascists and war criminals. This was an unpopular task and he had to go it alone because nobody wanted to soil his hands helping him. The communists accused him of being a fascist himself. But these fascists and war criminals had souls and he was willing to stake his reputation on the saving of those souls. He finally settled down on the deportation island of Procida near Naples where he could be near his proteges. He organized an orchestra and choir which became famous. He himself enriched the renditions with his beautiful mellow tenor voice. He did all in his power to alleviate the deplorable conditions of these unfortunates whom he considered the scapegoats of those in higher positions. He worked on the premise that charity will soften many a hardened heart. His success was phenomenal.

Now he has turned his attention to the gangsters and deportees. At first he was looked upon as a simple dogooder whose connection might be useful for reentry into the United States. It was not long before he convinced these people that he meant business and was no man's fool. He was used to dealing with a tough element and he could be tough when the occasion warranted. Beneath that toughness there was a kindly regard

for the plight of these deportees who are now in a situation similar to that of the war criminals after the war. When the deportees discovered that Fr. Blandino treated them like human beings, they warmed to him.

Already this amazing Franciscan has rented an old house on the Via Cassia near Rome. Here he intends to gather as many "gangsters" as he can, concentrating on the "small fry." His aim is to help them adjust to life in Italy and to use their knowledge of English and other talents to earn a decent livelihood. He has reason to believe that most of these men are above average in intelligence and initiative. To raise funds for his project he concentrates his efforts on the big gangsters already in Italy or soon to arrive. "Lucky" Luciano is one of the most generous and sympathetic. Once in an effort to raise funds from other sources, Fr. Blandion organized a concert in Naples. He and the famous Italian tenor Beniamino Gigli shared the stage. The concert created a lot of enthusiasm but raised little money.

The Italian government is at a loss to know whether to encourage or discourage the work of Fr. Blandion. Too great a concentration of so many "outlaws" may spell trouble. Fr. Blandino's argument, however, is this: the environment for relapse is not present. The place is too small. Just as a great swimmer cannot swim in a bathtub, so these men cannot operate under confining conditions. There is not enough room. Besides, he adds, if something constructive is not done for these men soon, they will become desperate and once again make headlines in the world newspapers.

Slowly the tide is turning in their favor mainly because of the efforts of this original and energetic Franciscan, the gangsters' monk. ●

The Third Order Secular

School of Christian Perfection

BY STEPHEN HARTDEGEN O.F.M.

The first followers of St. Francis of Assisi and his manner of life constituted his First Order and were called Friars Minor. Their Rule, approved verbally by Pope Innocent III in 1209, was solemnly confirmed by Honorius III in 1223. Through Clare of Assisi and her companions, Francis established in 1212 his Second Order known as Poor Clares, a cloistered Order for women. To the crowds of priests, laymen and women who wished to consecrate themselves to God in the world under Francis' direction, the Saint gave a rule of life based on the Gospel, and thus instituted the Third Order Secular, called the Brothers and Sisters of Penance, intended for people living in the world. Thus the first Third Order was established and the Rule approved in 1221. This is the origin of the Third Order properly so called and in time it became the model of the numerous Third Orders affiliated with other religious orders.

The Third Order of St. Francis was approved orally by Pope Honorius III in the year 1221, and solemnly by Pope Nicholas IV in 1289 after some additions and modifications. Pope Benedict XV says of St. Francis: "What till then no founder of a Religious Order thought of—to make the religious life common property—he was the first to devise and, by God's favor, successfully to accomplish." And again, "The Third Order came

as a kind of climax to the illustrious and immortal services which Francis rendered Christianity, and for which he was justly styled a pillar of strength given the Church at a critical moment; and nothing illustrates better the extent and intensity of his burning zeal to promote the glory of Jesus Christ in every direction" (Ency. *Sacram Propediem*).

Nature and Purpose

A Third Order Secular is an ecclesiastical association of the faithful who live in the world and strive after perfection under the direction and in the spirit of the religious order to which they are associated. They do this by observing the rule which the Apostolic See has approved for them.

Members of Third Orders live in the world and in a manner compatible with life in the world to distinguish them from religious who strive after perfection by living in community and by observing the vows. Because tertiaries do not take public vows nor live in community, the pursuit of perfection through observance of the rule is the very essence of the Third Order. The necessity of direction from the regular religious order is obvious if the spirit is to be the same in both. A Third Order cannot be established without proper ecclesiastical approval.

The riches of the holiness of Christ are so great that no saint can fully reproduce them in his life. Though all

holiness consists essentially in the fulfillment of the twofold law of love of God and of neighbor there are many ways in which Christ attracts souls to himself. This is especially true of the saintly founders of religious orders. The spirit with which each followed Christ through grace and the circumstances of his life and work became an ideal which in time inspired many others and thus became regarded as a distinct spirituality. No two saints are exactly alike. God is glorified through the perfection of variety among his saints as well as through their wonderful unity in what pertains to the essence of Christianity.

The purpose of a Third Order is the sanctification of its members by the observance of the rule and the more intense practice of the Christian life. The purpose does not differ in *nature* from that of the corresponding religious order (first and second Orders), but in the manner of achieving this common purpose. The former is realized by the observance of vows and community life, the latter by practicing the corresponding virtues in the environment of the world. The life of a tertiary may be called religious life according to the spirit. By the faithful observance of the rule, a tertiary becomes a model of Christian conduct in the world for the imitation of others.

"Master, which is the great commandment in the law?" the lawyer asked of Christ. And he received a prompt reply, "Thou shalt love the Lord thy God with thy whole heart

and with thy whole soul and with thy whole mind. This is the first and the greatest commandment. And the second is like it, thou shalt love thy neighbor as thyself. On these two commandments depend the whole Law and the Prophets" (Mt. 22, 36-40). The essence of Christian perfection, therefore, according to the Savior's own words consists in the twofold law of love of God and of neighbor.

On the positive side this consists in the supreme direction of one's whole life to the perfect love of God through Christ, and on the negative side it consists in supreme detachment from all else.

Means

How does a Third Order Rule accomplish the perfection of Christian life as just outlined? In the first place the rule is based upon the imitation of Christ. Two important truths are here involved: 1) Jesus Christ, the Son of God made man gave supreme glory to the Most Holy Trinity. In coming into the world through his Incarnation he became for us "the way, the truth and the life"; the *way* that leads directly to God, the divinely revealed *truth* about God, and the *life* of God and source of supernatural life for all who believe in him. "No one comes to the Father except the Father who has sent me draw him." 2) Man stained with original sin and its consequences is in need of redemption and reintegration through pen-

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basis of New Testament study. Since 1949 Fr. Stephen has been actively engaged in the direction of the Franciscan Secular Institute of the Missionaries of Christ the King founded in Italy by Fr. Augustino Gemelli O.F.M. and now internationally established in almost every country in the world.

ance and the process of detachment. The theological virtues of faith, hope and charity received and developed through the Sacraments, prayer life, and works of charity in Christ, regain for us the possession of God.

Evangelical Counsels

The spirit of detachment in a Third Order Rule which purifies us of self requires the practice of the *virtues of poverty, chastity according to one's state, and obedience*. Poverty, while permitting us the use of material things and even their legal possession acknowledges nevertheless that God is their absolute Lord and proprietor. All things therefore belong to Him because of His absolute sovereignty. We are permitted to accept material things from His hands with great reverence and gratitude for the goodness of God and all that he created and with great moderation in the use of things, making certain that we use them in a manner that will contribute to his honor and glory. "In all things let the members of the Third Order avoid extremes of cost and style, observing the golden mean suited to each one's station in life." . . . "Let them be temperate in eating and drinking, devoutly saying grace before and after meals." . . . "Let those who are entitled to make a last will and testament, do so in good time." One of the best means of preserving the spirit of detachment to material things is by exercising generosity toward others. Hence the rule, "Let them contribute according to their means to a common fund, from which the poorer members may be aided, especially in time of sickness, or from which provision may be made for the dignity of divine worship."

The *spirit of detachment* also underlies the observance of the *virtue of chastity* in as much as a tertiary re-

gards God as the creator and Lord of the human body intended to be his holy temple. For this reason it is sacred. Nothing therefore should be permitted which would profane his holy temple, the human body, whether in thought, word or action. Hence the directives of the rule: "Let them with the utmost caution keep away from dances and shows which savor of license, as well as all forms of dissipation. . . . Let them not allow books or publications which are a menace to virtue, to be brought into their homes, or to be read by those under their care. . . . Let them never use indecent language or vulgar jokes. Let them examine their conscience every night whether they have offended in this regard; if they have let them repent and correct their fault." Chastity is the remedy for "the concupiscence of the flesh."

The practice of voluntary *obedience* completes the *detachment from self* and constitutes the cure for "the pride of life." The will is man's most precious treasure and consequently the sacrifice of one's own will to conform to the will of God sanctifies the noblest faculty of the soul and leads quickly to Christian perfection. Tertiaries "pledge themselves to observe the commandments of God and of the Church, and to render satisfaction, if they have failed against their profession."

Penance

The spirit of mortification and penance underlies the entire Rule. It is nourished by the fasts prescribed or counseled by the Rule. It brings the whole man into subjection by distrust of self and regular sacramental purification for sin lest she threefold concupiscence mortified by the virtues of poverty, chastity and obedience should come to life again.

Sacraments and Prayer

The positive precepts of the Tertiary Rule are all the more efficacious in bringing to completion the edifice of Christian perfection after its foundation, namely, human nature has been repaired and the harm of the threefold concupiscence removed by poverty, chastity and obedience. Nothing sanctifies the soul of man so quickly as devout prayer and frequent, even daily, attendance at the Sacrifice of the Mass and the fruitful reception of the Holy Eucharist. Gradually the Mass becomes the very form and pattern of life of a tertiary, a continual liturgy of praise of God and thanksgiving, atonement and petition, beginning at the altar each day but embracing even the thoughts, actions and words of life all day and every day. "Let those who can do so, attend Mass every day." "They shall approach the Holy Eucharist once a month."

The spirit of prayer and devotion is cultivated also by fulfilling the prescribed office each day, whether the Divine Office on the part of the clergy, the Little Office of the Blessed Virgin or the Paters and Ave's among the other members, by the prayers before and after meals, and by promoting practices of piety. In all this the tertiary follows the example of the Most High Son of God, the supreme adorer of the Trinity who requires that "we ought always to pray to his Father." Prayer is expressed in action as well as in words if the mind and heart are raised to God.

Participation in the divine Mysteries, devotion to the Infant Savior, the Holy Name of Jesus, the Passion of Christ, the Blessed Eucharist, the Sacred Heart, to Our Blessed Lady especially through the Rosary, and to the Saints—all these sanctify the children of God and render them well

beloved sons and daughters of the Father.

The virtues of humility, charity, and patience, so fruitful of Christian perfection, are indispensable in the life of a tertiary. Humility ever guards the truth of God's greatness and our lowliness. Charity unites us to God the Supreme Good and to our neighbor.

Apostolate

There can be no Christian perfection unless love for God be accompanied by love for neighbor. It is through genuine Christian charity that the Mystical Body of Christ is built up. This is accomplished through the Apostolate. The Apostolate of the Church is the continuation of the Apostolate of Christ to bring all men to the knowledge and love of God. The tertiary takes part in this apostolate above all by the example of genuine Christian conduct, by performing the spiritual and corporal works of mercy, especially those promoted by the Fraternity itself. "In their daily life let them strive to lead others by good example." . . . "Let them earnestly maintain the spirit of charity among themselves and toward others. Let them strive to heal discord wherever they can. . . . Let them contribute according to their means to a common fund, from which the poorer members may be aided, especially in time of sickness, or from which provision may be made for the dignity of divine worship."

Care of the sick and prayers for the dead are especially commanded:

"Let the officers either personally visit a sick member, or send someone to perform the services of charity. In case of serious illness, let them remind and urge the sick person to arrange in time the affairs of his soul. . . . At the funeral of a deceased member, the resident and visiting Tertiaries shall assemble and say in common five decades of the Rosary for the soul of the departed. Moreover, let the priests at

the Holy Sacrifice and lay members, if possible, having received Holy Communion, pray with fervent charity for the eternal rest of the deceased."

From this brief analysis of a Tertiary Rule of life it is abundantly evident that it contains the essence of Christian perfection by embodying the law of love of God and of neighbor; the spirit of the evangelical counsels, namely the practice of the virtues of poverty, chastity according to one's state, and obedience; the spirit of godliness through faith, hope, and love; of Christian morality through prudence, temperance, justice and fortitude, the spirit of prayer and penance and the spirit of fraternal charity

through the active apostolate especially of good example and works of piety.

Following such a rule brings the Tertiary to the path which Christ walked and which the founders of Religious Orders followed. It is the royal way of the Cross, of obedience and sacrifice, which restores man's integrity lost through sin and restores to him through the Blood of Christ, his inheritance of divine adoptive sonship through which he attains "to the unity of faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ." (Eph. 4, 12).

EDITORIAL (*cont'd*)

day? For surely if this movement is to be carried out on a mass scale it means cooperating with every type of Catholic organization and community groups (retail associations, unions, neighborhood councils, etc.) interested in preserving our traditional Christian and American heritage. As the bumper stickers multiply on the some 60 million cars of the nation, we will know the program has piqued the nation's conscience and penetrated the tough hide of indifferentism!

It is time to remember that our campaign is aimed only at one little segment of the Third Commandment of God. Perhaps our stickers ought to read: "Stop! Don't *Work* on Sunday." But the present program ought to be sufficient to remind Third Order members at least, that they have publicly pledged themselves before Mother Church to observe *all* the points of *all* the commandments. What we are asking of our members and urging upon the nation is *to gain a new toe-hold on the Third Commandment of God*. It has practically slipped from the grasp of a nation that has left the solid rock of the commandment to go clutching after the misty illusion of money.

Bumper stickers are available from Fr. Paul Scales, 1615 Vine Street, Cincinnati 10, Ohio. 15¢ each; special lot prices. Also available from the FORUM.

ST. FRANCIS AND THE EUCHARIST

—Albert Nimeth O.F.M.—

THE HOLY EUCHARIST WAS THE focal point in the religious life of St. Francis. When St. Francis speaks of our Savior, he has in mind above all the Holy Eucharist. It was in and through the Eucharist that Christ became a living reality. This is why his love and service were so fervent, so real. "Every fiber of the heart of Francis was aglow with love for the Sacrament of the Body of Christ, and with exceedingly great admiration he marveled at the loving condescension and condescending love of the Lord." "He communicated often and with such fervor and devotion that he enkindled the hearts of others."

Active Love His reverence and love for the Eucharist was the source of his ardent zeal for anything that had any relation to this sublime mystery. He purchased vessels and vestments to be used at that Holy Sacrifice and secretly sent them to needy missions and churches. He did not spare himself in repairing poor and dilapidated churches. Going from house to house he gathered materials as well as helpers. For many months he exerted himself so strenuously that his weak and delicate frame almost broke down under the strain.

His Apostolate The Eucharist occupied the first place not only in his private devotions, but also in his apostolic activity. In his writing he never refers to the Blessed Sacrament in a casual manner. Always he treats It with the great dignity and respect. It was too important a subject to get mere pass-

ing mention. Of his eight letters still extant, five treat either exclusively or at least extensively of the Blessed Sacrament. He felt himself impelled to impress the truth of the Holy Eucharist on all hearts at all times, because "in this world I see nothing corporally of the most high Son of God except His most holy Body and His most holy Blood."

The Core In his instruction Francis refers to the Blessed Sacrament as the center and heart of Christianity. As the Apostles beheld the divinity of Christ through the veil of his humanity, so today we behold the Son of God under the Eucharistic veil. As Christ lived with the apostles as an historical Person, thus really and truly He lives among us in the Eucharistic Presence. As salvation and damnation then hinged on a belief in and love of the historic Christ, so now our salvation hinges on our belief in and our love for the Eucharistic God-man. That is the Eucharistic message of Francis to the peoples of the world.

Tertiary Practice With a model of this sort before our eyes, Third Order members have every reason for cultivating a sincere devotion to the Blessed Sacrament. The rule calls for monthly communion at least. But the good tertiary will not stop with that. His reception will be frequent, his visit often. He will never tire telling others about the love of Christ in the Eucharist. He will make it the center of his life, the object of his love and the aim of his apostolate. ●

Divine Security

Philip Marquard O.F.M.

Conferences on
Franciscan Virtue
and the
Spirit of St. Francis

IT IS COMMON FOR PEOPLE to be concerned about their temporal needs. The more worldly a person is, usually the more concern he suffers. It is God's wish that people should not be unduly troubled about their welfare. He urges all to look to him

as a provident father, ready to help everyone as long as real faith in him is constantly manifested.

St. Francis was remarkable for his reliance on divine providence. In fact he threw all ordinary precaution to the winds, and thrust himself into the hands of God's providence. He insisted on the apparent contradiction that if his Order remained ever loyal to true poverty, it would never want for anything. A solid seven hundred years echo to the truth of these words.

That you may profit the more from God's providence, it is important to understand it better and realize its practical conclusions for yourself.

1. God's Providence

It is vital to understand the meaning of divine providence and not merely to clutch at it in difficulties. The English word providence is derived from the Latin verb "providere" to look ahead. In reference to God it means that He arranges all things in order to realize his great purpose in creation. "All things" implies and includes the whole universe and everything that happens in it; every tiny detail. When we say that God arranges all things, we insist that he directs them and foresees everything. He works in and through everything. Even when you misuse your free will, everything works out towards the great purpose of all creation, the glory of God, which will ultimately be realized to perfection.

God not only controls and directs every small event in the universe, but also does this without any violence. There are no abrupt and last minute disturbances. He arranges all things strongly and suavely. He works through His own natural laws, as for example, when you pray for beautiful weather. Likewise, he works through

absolute certainty. This the Church bears out in the collect prayer for the seventh Sunday after Pentecost: "O God, whose providence is unerring in what it ordains." Hence he makes no mistakes. Your own human arrangements often can and do go wrong. You overlook some trifle. But with God everything works out perfectly.

God is faithful. He is someone you can be sure of at all times. He is not like so many people who are unfaithful to their work, to their duty, and to their friends. The unreliable person can cause havoc by not being in his place at the proper time or not at all. He "lets you down." So too some persons in authority. They fail you by shifting the blame on their subordinates or just do not back up their subordinates. Nothing is more disconcerting. No, God is not like any of these poor specimens of human nature. God is faithful and dependable. He is always there when he is wanted and needed.

St. Francis looked upon God as being faithful to him as his creator, his savior, and his reward. You will profit much from the same attitude towards God.

As *Creator*, God brought you out of nothing and he will always stand by to help. You did not request creation, but you are his creation, his responsibility. Some earthly fathers desert their children. But a true father feels responsible for them, understands them, and even sees himself in their faults. God is such a good provident father. "As a father hath compassion on his children: so hath the Lord compassion on them that fear him. He knoweth our frame; He remember our free will, even through human malice, for instance, when he brings good out of evil.

Then too, God does all this with

bereth that we are dust" (Ps. 102). Even when you are a willful sinner, God is still faithful. He hovers over you ready to help as soon as you allow him. Likewise regarding your temporal needs, he has created all necessary things for you. As a good father he is ready to give them.

As *Savior*, God gave his only begotten Son for you. Once he has made this sacrifice for you, he will carry it through properly. He opened his heart for grace to flow to you, and there will always be enough grace for you. Naturally you are not to be rash or careless and rush into definite occasions of sin. But there will always be ample grace to help you overcome every temptation and ultimately to bring your soul back to God. If God were not faithful in this respect, the whole story of the redemption would be mockery. The intriguing and reassuring parables as, for instance, the Lost Sheep and Prodigal Son, would be untrue, hypocritical. No, God is really your shepherd as psalm twenty-two so beautifully bears out: "The Lord is my Shepherd: I shall not want for anything. He maketh me to lie down in green pastures: He leadeth me beside the still waters." This is eloquent testimony of God's providence surrounding you with shepherd-like care both in the natural and supernatural order.

As your *Reward*, God will also be most faithful. In this life he asks hard things of you, but he promises happiness without limit and without end in the life to come. He will keep these promises most firmly. That is why St. Francis said: "Great things have we promised, still greater are promised to us. Let us keep the former, let us strive for the latter. Pleasure is short, punishment eternal. Suffering is small, glory without measure." How¹ glad you shall be at death when you have acted on this belief all your life! "My

heart and my flesh have rejoiced in the living God! O Lord of host! Blessed is the man that trusteth in thee" (Ps. 83).

2. Your Practical Application

What is the practical bearing of all this for you? You can look at it all negatively at first. God's providence guarantees the good of the whole universe, which is God's glory, not our own individual comfort and prosperity. It is important to grasp this, lest you fall into the error of Job's friends and think that God favors his own in worldly matters. Or you can get a greater misconception, like those who claim God's command and protection for their very sins, for instance, Cromwell and his massacres.

Then you can regard God's providence from a positive standpoint, and see that you are always in the hands of God. Whatever happens to you is with his knowledge and permission, and in the end works out to your good. Since you know that God definitely wills your salvation, you can depend absolutely on him for all needs, spiritual and temporal, as far as God sees they will aid you towards your eternal goal. For this reason in one of her prayers the Church petitions: "Remove from us all what is harmful and grant to us all what is profitable." In this way it is left to God to settle which is which.

If you look around you in nature, you will see God's providence manifested openly. God bestowed on creatures everything necessary for their good. He clothed the animals according to the climates they inhabit. He regulated the migrations of birds and fishes, and also put the hair on the legs of the bees that they might pollinate the blossoms. So too he gave animals means of self-defense, as the bee with its sting, and the skunk with its

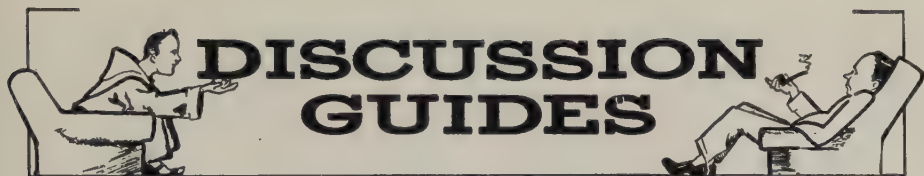
bag of foul smelling liquid, and the turtle its hard shell.

God does so much for lower creatures, how much more for us? Christ's teaching is replete with insistence that you show dependence on God's providence. "Be not anxious for your life, what you shall eat: not yet for your body, what you shall put on. . . . Look at the birds of the air: they do not sow, or reap, or gather into barns: yet your heavenly Father feeds them. Are not you of much more value than they?" (Mt. 6, 25-26).

Notice Christ's words about the birds. "Your heavenly Father feeds them," not forever, since some birds starve in the winter. But he feeds them according to his purpose. They die, yet not one of them shall fall to the ground without your Father.

It is the same with you, who are worth much more to God than the birds. God's providence does not always shield you from disappointment, pain, and death. Note for instance, St. Joan of Arc. At first she had tremendous success, then bitter disappointment and death. But God was constantly with her. Always and everywhere you are in his hands. His loving purpose is being worked out for your good and for his glory. Only in the next world do you see the real truth of this. But to understand this, and act on it confidently, is the whole secret of life.

In the plans of your own life prudent forethought is by no means forbidden. You are expected to use your God-given faculties and abilities. But when you have done your best, leave the result to God. This includes resignation to the Divine Will in sorrow of mind and soul, in suffering of body and in all the evils of life. "Therefore do not be anxious about tomorrow; for tomorrow will have anxieties of its own. Sufficient for the day is its own trouble" (Mt. 6, 34). ●



TEXT: "This is my Body, which is being given for you; do this in remembrance of me. This cup is the new covenant in my blood which shall be shed for you" (Lk. 22, 19, 20).

"Let everything in man halt in awe, let all the world quake, and let Heaven exult when Christ the Son of the living God is there on the altar in the hands of the priest. Oh admirable dignity and amazing condescension! That the Lord of the universe, God and the Son of God, should humble himself as to hide under the tiny little form of bread for our welfare" (Words, 192e).

SUBJECT: *The Eucharist—basic to Franciscanism.*

1. *Why does Francis' regard for the Holy Eucharist sometimes seem a little exaggerated to us?*
2. *Does this indicate our lack of realization of the words of Christ: "No one comes to the Father but through me." Where only can we find Christ physically present?*
3. *How best can we show our love for a very dear friend? How can we show Christ that same love?*
4. *What are some of the means of showing devotion and deepening it?*
5. *How will our falling in love with Christ affect our relations with other members of Christ?*

TEXT: "And I say to thee that thou art Peter and upon this rock I will build my church, and the gates of hell will not prevail against it" (Math. 16, 18).

"Blessed is the servant that remains loyal to the clergy who live duly according to the established order of the Holy Roman Church." "Just as the ministry they have surpasses all others, concerned as it is with the most holy Body and Blood of our Lord Jesus Christ which they receive and they alone minister to others; so do those who sin against them have a greater sin . . . (Words, 191y).

SUBJECT: *Our relations to the clergy.*

1. *Francis left us a legacy in his instructions on reverence for priest. Have we made use of it?*
2. *How can we show this reverence? (Include all phases, direct and indirect.)*
3. *Can we decide on some definite action to help them?*

Pax et Bonum

by DONATUS GRUNLOH, O.F.M.

"Blessed are the peacemakers for they shall be called the children of God"

THE CAUSE OF PEACE PROBABLY absorbs more time, money and effort than any other cause in the world. All the world longs for peace; everyone has the same strong desire. What results? Perhaps the world does not know the things that are for its peace, or at least does not use them properly to secure a true and lasting peace.

The role of peacemaker is a difficult one. A U. S. ambassador of peace to a foreign country must be well versed in the laws of nations, know men and history well, and have the interests of our country at heart. Christ's peacemaker in this beatitude must be a spiritual diplomat. He must know what true peace is and what the basis for peace are. The peacemaker must have peace himself. He cannot give to others what he does not possess himself. Aware of this fact, the Prince of Peace gave us the other six beatitudes first, to bring peace to reign in our loves before trying to bring it to others. And the tertiary, both by reason of his profession and by reason of the tradition of his order, is a *peacemaker*.

The tranquility of order, says St. Augustine, is peace. It is a calmness and restful quietness that results when everything and everyone are united in one grand effort towards the noble goal of unity with God. Peace also means unity, oneness. A man is peaceful when he maintains friendly and harmonious relations with God and with his neighbor, when he tries to

promote harmony among others. The man who lives in the state of grace and strives to do God's will in all things necessarily is at peace with God and he cannot remain in that state long unless he also maintains friendly relations with his neighbor.

Christ's Peace

Not as the World Gives

There can be no peace unless it is based on truth and right. God, the creator of all things, is truth. All blessings come from God and all created beings begin and end in God. God's standards of right and wrong are the norm then for true peace. The man who wants true peace must be ready and willing to surrender anything and everything in favor of God and his rules. But not one iota of God's sacred interests and principles may be given up. To sacrifice any of these in order to avoid trouble and trial is a weakling's compromise leading merely to greater mischief and harm. The true peacemaker knows that there can be no terms with sin and falsehood. Men are to be led to God not by lowering the standards of right and virtue, not by temporizing truth and law by explaining them away as harsh and hard. No, men are to be led to God and to peace by surrendering everything of self, even life, in order to uphold God's right and God's truth.

From Christ's example the peace-

maker knows that it is better to set the whole world against him in hatred and calumny than to forfeit one iota of truth and virtue. Our Lord brings this lesson out clearly when he states: "Do not think that I am come to send peace upon the earth; I am come not to send peace but the sword." This he said despite the fact that at his birth he was heralded as the Prince of Peace. Yes he said, "Peace I leave with you, my peace I give unto you." But he came to bring "peace to men of *good will*." And he also added, "Not as the world giveth, do I give unto you." He certainly wanted to bring peace, but only that peace which was based on divine truths and commandments. Christ backed up his statement with action. This is especially clear at the time he promised the people that he would give them his own flesh and blood as food for their souls. He did not take back his words when the people murmured and prepared to leave. In fact he was ready to lose even his apostles rather than compromise on anything. His Father had charged him to teach. "Will you also leave me?" he asked them, intimating that leaving him was less an evil than compromising God's will.

Christ was not at peace with many of his contemporaries. But that was not his fault. He certainly tried hard to bring peace to the Pharisees and others: "How often I would have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not." Christ's standards for peace were not the same as those of the Pharisees. Those who did follow the teaching of Christ were at peace with God, with their neighbors and with themselves.

"Children of Peace"

We cannot study the life of St. Francis without noticing that peace

was a dominant idea in his mind. Even before his conversion he enjoyed peace with his neighbors. (He was the king and leader of youth.) When a prisoner at Perugia, he did all he could to maintain peace among his fellow prisoners. And at the time of his conversion his father stood between himself and peace with God. There followed the dramatic scene before the bishop when Francis laid his clothes at the feet of his father and said, "Up to now I have called thee, Peter Bernadone, my father. Henceforth I can truthfully say 'Our Father Who art in Heaven.'"

Francis did much to restore peace between cities, between rulers and between individuals. Worthy of special note is the settlement of the quarrel between the Bishop and Governor of Assisi. Francis' plan brought marvelous harmony and contentment and gave occasion to one portion of the "Canticle of the Sun," "Bless those *who in peace endure*, for by Thee Most Most High, shall they be crowned."

Here is the same idea as contained in the present beatitude! The burden of Francis' sermons was the message of peace. Every sermon began with the words "May the Lord give you *peace*." When he sent his brothers out to preach he told them, "Go, dearest brothers, two by two into all the country and preach to the people *peace* and penance unto the remission of sins." And the present Rule commands the brothers, "Into whatever house the brethren may enter, let them first say, *Peace be to this house*."

In the day of Francis the system of feudalism was the cause of much war and strife. The vassal, in the system, had to take an oath of allegiance to his lord, which meant that he had to support his lord in any and every way
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Be What We Are

by **Xavier Carroll O.F.M.**

THE THIRD ORDER HAS TO BE different or it has no reason to exist. It must be different from all the socialities and societies in the Church. Intrinsically it is different. Call it "in theory." In practice, does it function differently? To be the true Third Order it must be acting true to its idea.

The Third Order was not established to supply a specific service in the Church, to supply flowers for the altar or money for the local building project. It was not founded to promote a particular crusade, to spread a special devotion, to inculcate a certain virtue. It was not founded to cater to the social needs of a certain age group or sex. It was not simply meant to provide material assistance for the First Order. The Third Order was brought into being for none of these reasons and yet for all of them.

The Third Order intends to give direction to the whole of a person's life. To develop in him attitudes, norms of judgments, tastes, enthusiasms, preferences. The Third Order wants to do things way deep down inside the person. The influence of the Third Order must color his approach

to everything in life. The Third Order wants to make a man a mature Christian who knows what it means to be a Christian in the daily occurrences of life.

The Order means to accomplish this by instruction and by laying down a concrete rule to follow. It brings these people together in a community so that they assist one another's development by sharing insights, ideals and activities. The Franciscan, the Christian ideal explained in instruction, practiced in a daily rule of life, and reenforced by the mutual encouragement of community living—this is the technique of the Third Order. This is the technique of religious orders in general. This is how they differ from other associations within the Church formed for specific purposes.

The task of the Third Order can be compared quite well with that of a liberal education as opposed to technical training. The man who has received a truly liberal education has arrived at a certain view on life and the various activities of men. He has a certain vantage point from which to look over the bustle of human activity and judge what is worthwhile and what isn't, to decide what to devote himself to, temporarily or perpetually. The man who has had only technical training is completely engrossed in the thing he is doing and, as a technician, does not stop to question the value of his activity or the manner in which he is doing it. The well formed tertiary has a broad view of the work of the Church and has developed a readiness to be of service wherever he is currently most needed. He is not formed just in one activity, a technician. He has a deeper understanding of it all and enters intelligently and enthusiastically into whatever is urgent.

Such a formation is the task of the

Third Order. It is good to make an examination of conscience now and then. Is the program of the fraternity aimed at this? Are the conferences and instructions going deeply enough into the tertiaries' lives? Are they getting a hold on the whole of their lives? How are devotions handled? Are particular devotions disproportionately emphasized so the Third Order comes to be taken for a devotion-promoting society and nothing more? What about the services it renders? Does it center all its activity about one or the other thing such as the parish library or sewing for the altar? Is the Fraternity a parish fund-raiser and just that to most people? All of these things are good and necessary but they must never appear to be the total tertiary objective.

Along another line, to whom does the Fraternity appeal? Is it a closed group, a parish affair, or is it inter-parochial? Is the prevailing spirit truly catholic and universal? Or for all practical purposes is it composed of a certain age group, emphatically feminine? What about the social activities of the local group. Must honesty confess that this is the only thing that is holding the members together? And what is the spirit of this socializing? Is it a spontaneous display of Christian brotherliness or is it just good old pagan enjoyment?

Are the members of the fraternity active in the various forms of the apostolate outside tertiary activities? Is tertiary formation being reflected in their families; are their homes significantly more Christian than non-tertiaries?

These are questions that must be asked and answered honestly. Only then will we know if the Third Order is accomplishing its distinct task locally. The Third Order must be true to itself or not at all. ●

Pax et Bonum

(From page 247)

possible, even to the bearings of arms. Francis took the heart out of this system when in the First Rule he wrote: "The brothers may not receive arms to be wielded by any person. Let them all refrain from taking solemn oaths, except in those instances decreed by the popes, namely where *peace*, the Faith, or a juridical oath is at stake." Although this same regulation is not contained in the present Rule, the spirit of peace is still there, so that Pope Pius XI cited the Third Order "as a powerful factor in the general restoration of peace and adjustment of society, turning power and authority into opportunities for doing good rather than into instruments of aggression" (Rite Expiatis).

The Rule today still contains many precepts that go a long way towards peace. One of the conditions for membership is that the candidate be *peace-loving*. The relations between husband and wife are stressed for the sake of *peace in the home*. Envious animosity of the poor towards the wealthy is curtailed by forbidding luxury and extravagance. Tertiaries are commanded to make a will in due time to avoid quarreling among their heirs. And there is the special charge that tertiaries must be peacemakers: "Let them *earnestly* maintain the spirit of charity among themselves and towards others. Let them strive to heal discord whenever they can." Thus the tertiary by his very vocation is a peacemaker, and ambassador of God for peace. True, this is not an easy role. But it is well to bear in mind the truth that wherever God places a charge on a person He also offers the special graces necessary to fulfill that charge.

The Rule offers certain aids in preparing the member for his role as

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Third Order
A Page for
Youth

Though we agree with Miss Liss in general, still we would want to point out that centuries of civilization has given us the dictum that water seeks its own level and the level of man is the level of woman. Besides, "The hand that rocks the cradle rules the world." And a news-stand man once told me that 80% of "girlie" magazines were actually purchased by women. There are shoes for both feet—men and women—and Miss Liss has given plenty of sizes in this article for both sexes to wear!

The Editor

by
Geraldine Liss,
Tietary

O, Man!

IN THE JUNE ISSUE OF THE FORUM I wrote some harsh things about women. I said also that we had lost a sense of values and purposes. Recently a national news magazine was kind enough to show us exactly what I meant by featuring a Hollywood actress who is at the nadir end of Christian womanly ideals. She was portrayed as the acme of American womanhood!

Here we have a first-rate magazine, read by everybody who is anybody, exerting a definite influence on American thought, giving definite impressions of America to the world, running a cover story on a woman who has accomplished nothing but being able to look and act like a perfect male temptation. More attention is hers than the mother of the year or to men who work a lifetime for the good of humanity. Obviously, someone's sense of values is nil.

I was in the process of screaming about this insult to every American woman, when one of the fellows said, "Oh, for heaven's sake, Ger, stop yelling about her, and start raving about

the men who make perfect fools of themselves going wild about her."

So, with help from him, and a few other fellows—Men, here goes!

God created man the head of the human race. That woman is to be guided, directed and protected by man is shown in her very creation, for God fashioned Eve from the rib of Adam. Man is to love her and lead her to God.

Woman is to lean on man, depend on him, mother him. In all phases of life, man is the active element. Woman is the passive. It is man's function to be aggressive, while woman's predominant emotion is surrender.

Man's position is further emphasized by the fact that Christ chose to become a man. He has ordained that his Apostles, his great saints, his priests, all be men.

Christ had much patience with men. Judas betrayed him. Peter denied him. Simon of Cyrene refused to help him. John was shamed into standing with him. They who helped were always women. Only Mary Magdalene loved enough to wash his feet.

Only Veronica had courage enough to break from the crowd. Only the women of Jerusalem wept. Only the three Marys stood at watch him die. Only the Holy Women went to the tomb.

Yet it is with men that Christ has patience. To them He has given all responsibility. On men, He depends for Christ has placed himself in such position that the souls for which his Sacred Heart thirsts can only come to him through man.

But what about modern man? How does he measure up? Marilyn Monroe is a sensation because men have made her so. Trashy expose magazines are on the racks because men buy them. "Hot" calendars exist because men insist on them. The "pop" tunes that reek cheap love are composed by men. Bubble dancers have jobs because men support them. Yes, man is the leader of society; God has so ordained it.

We said earlier that man was created active, aggressive—woman, passive, surrendering. Now, remembering these two facts, and what we have already said about women, and what we are now saying about men, we see how all the pieces dovetail, to give us the modern American scene.

Woman lives for man. He says, "Jump." She says, "How high?" He wants her. She wants him to want her. Even little girls know that boys notice pretty girls. Big girls, influenced by America advertising, and steeped in the Philosophy of materialistic secularism, know that sex-appeal is the thing you have to have.

And modern man has skillfully managed to make modern woman all sex and no appeal. *He* laughs loudest at shady jokes, goes hog-wild over cheesecake, gets a charge out of the raw comedian. And woman, because she lives for man, because she wants

to be loved, because her predominant emotion is surrender, says, "All right, boys, that's what you want, that's what you'll get." The result is what we wear, what we say, how we act—we do it all for you, men; you are the ones who have urged 50,000 girls to compete for the honor of being "Miss Passion Pit of 1956." The saddest part of all is that society endorses this. And society is led by man. He is never open with immorality. But its fun to hedge, to be just a little bad, it makes one feel so self-satisfied, as if you've fooled God. So gradually, the barriers have gone down.

Man has forgotten that he is informed by a human soul, and that his distinguishing mark is rationality. He is satisfied to function on the vegetable and animal levels. He is satisfied to stop thinking as woman has, but instead of being ruled by emotion as she is, he is ruled by passions. Yet, it is his duty to bring himself and his family, and those he influences to God. But, how often is he himself walking a tightrope across hell?

If you fellows could only spend an hour in a girls' dorm and hear how you're discussed—for instance—"Jim? No, don't go out with that octopus." "A blind date with Bob? Well, play it cool, gal, change your name to Iceberg Smith if you're going out with him." "Joe? He's tremendous. I just love to go out with him. He respects a girl because she's a girl. I'll bet he's got a wonderful father." "Bill? Are you kidding. He's got the filthiest mouth on campus." "Mike? Oh, he's fabulous. Someday, I'm going to marry that man. That's the kind of fellow that I want for my children's father." "Don? Keep away. If there's a lull in the conversation, he thinks he has to use sign language."

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BOOKS

Why Blame the Adolescent, Sr. Mary Michael, McMullen Co., \$2.75.

Thank goodness someone has finally come up with a sensible book on teenagers. It is so easy to condemn; it is so easy to make pointless general statements about how bad our modern youngsters are. This just shows how gullible we are. We let screeching headlines shape our opinions. Evil always makes better news copy and we gobble it up. It is unfair to label teenagers, indiscriminately, as juvenile delinquents. They are not so in fact—not in large numbers; they are not so in desire. The number that does exist can be made smaller and that is the burden of this book. It is not a book about problem children. It is a book about normal youth of normal parents who are being brought up in the normal way. This book is for the teacher, parent, or youth leader who thinks he does not understand the modern boy or girl, who suspects he might be as old-fashioned as the youngsters say he is, who is becoming discouraged in an apparently losing battle. The author offers some very sane and sensible suggestions. The book is divided into two parts. The first part deals with the psychological considerations and approaches in which the author asks and answers such questions as: Are conflicts or complexes necessary? Are all adolescents maladjusted? Is youth always to blame? The gifted adolescent—who wants him? Are our dull adolescents problems? One of the most important chapters in the book is devoted to the question: How competent are parents? This is a positive chapter and deserving of serious study. The second part of the book is concerned with psychological techniques and training. Adolescent's vocation, guidance, mental hygiene, prayer life and liturgical life are given competent treatment. The book will benefit not only parents and teachers but the teenager themselves. ●

Look, Sister, John Moffat, S.J., McMullen, \$3.50.

Fr. Moffatt has the happy faculty of being able to weave a meditation from the most innocuous object that strikes his fancy. And good meditations they are. He can use the "Thumbs-up" gesture to clarify kindness, a stripped auto-engine to explain cooperation, a single prune to ridicule empty sacrifice. This book is a welcome addition to the many books on religious life. Those who wear the religious garb must follow the path of perfection if they are to fulfill their calling. Sometimes the stuffy admonitions and pious pap that one encounters makes the effort anything but exhilarating. Not so this book. This is a happy book. It breathes that lightsome evangelical joy that should always characterize the life of a religious. When I say it is a joyous book, I do not mean to say it is frivolous. It contains some very useful hints and warnings to guide one over the difficult and dangerous spots one has to travel to walk worthy of his sacred calling. The topics treated are familiar to all religious; so are the persons described. The lessons are practical, given in that conversational manner that is sympathetic, sprightly and provocative. Are you weary of the lugubrious, run-of-the-mill books on religious life. Then try this one for size. ●

New Light on the Passion, Patrick O'Connell, B.D., M. H. Gill and Son, Dublin.

The new light is drawn from a comparison between the evidence afforded by the Holy Shroud of Turin and the visions of St. Bridget of Sweden and other contemplatives. The object of the book is to show that the sufferings of our Divine Lord in his Passion were far greater than they are generally represented even in pious books. From this premise the author hopes to arouse a greater devotion to the Passion and a greater love for our Suffering

Redeemer. He gives us a history of the Holy Shroud, explores the controversies about it and demonstrates its authenticity. He then investigates the story of the Passion as revealed in the visions of St. Bridge, Ven. Maria d'Agreda, Anne Catherine Emmerich and Teresa Neumann. The conclusion he draws is this: These four persons of different times, capacities, mental outlook and religious preparation have all seen the Passion in essentially the same way. That way corroborates the evidence from the Holy Shroud. It is significant to note that according to this evidence the shape of the cross was not in the form of the conventional T but in the form of a Y. The practical conclusion to which the book should lead is that, as our Divine Lord has left us so many records of the sufferings by which he has redeemed us—in the Gospel, on the Holy Shroud, in the revelations made to his servants, in the marks of his sacred wounds imprinted on his chosen ones (St. Francis being the first)—these various records ought to be regarded as so many earnest expressions of his desire that we meditate devoutly and frequently on these redeeming sufferings. ●

The Parish Priest's Examen, Most Rev. John Franz, Templegate.

This pamphlet is the result of Bishop Franz's experience as a priest and pastor. It reveals a deep insight into the problems and aspirations of the parish priest. It is an examination of conscience that will prove a very valuable aid for a priest's retreat or his monthly day of recollection. It could be used for daily examination of conscience as well. It is detailed; it is penetrating. It contains an examen on Holy Order, the administration of the sacraments, the ten commandments, and the cardinal virtues.

Here is a sample of the examen. Have I shown myself willing to administer the sacraments upon any reasonable request and at any reasonable time? Have I been prompt in urgent cases? Have I always used the proper Holy Oils? Have I been mindful that one must be in the state of grace to administer the sacrament worthily? Do I promptly record baptism? Write in a legible hand? Are my parishioners sufficiently instructed about the sacrament of confirmation? Do I have a love for the confessional? Do I accept with a good heart and mind the annoyances associated with this ministry? If I must refuse absolution do I do so gently,

kindly and regretfully so as to inspire the penitent to amendment instead of confirming him in impenitence? Have I violated confidences? Have I been careful of the reputation of others? The list goes on through 52 pages. Highly recommended for every priest. ●

The Eucharist and the Confessional, Joret O.P., Newman, \$3.50.

Confessionals and Communion are the very core of Catholic life. From them spring the living waters that nourish the soul. These two sacraments are treated thoroughly in *The Eucharist and the Confessional*. The author first deals with the institution of the sacraments in general, their effects and their influence. Then turning his attention to these two sacraments, he illustrates the deep theological truths that serve as the foundation of the spiritual life. In a practical and clear manner he treats such important topics as: the Eucharist promotes our spiritual growth; the Eucharist unites us with Christ; the Eucharist transforms us into God and method of preparation for a good Communion. The author frequently draws upon the rich store of information and inspiration found in the lives and writings of the saints and experts on the spiritual life. ●

The Dark Virgin, Demarest and Taylor, Freeport, Maine, \$5.00.

The Dark Virgin brings to mind another shroud—the *tilma* of Juan Diego on which we find imprinted the exquisite image of Our Lady of Guadalupe. The appearance of Mary at Lourdes and Fatima are common knowledge, but her American appearance is not so well known. It certainly should be a part of the knowledge of every American since Our Lady of Guadalupe has been acclaimed and designated as Patroness of the Americas. This book presents all the data, thoroughly documented, of the apparitions, the people involved, and the development of the great shrine of our Lady from the first adobe dwelling of 1531 to the present day basilica. The book is an anthology beginning with Pope Pius XII's tribute to the Virgin of Guadalupe. It presents for the first time in English the texts of three ancient narratives of Lazo de la Vega, Miguel Sanchez, and Beccera Tanco, the Indian documents of which they are transcripts or translations and other literary and historical material including a biography of Juan de Zummarage, the Franciscan bishop who insisted on a "sign from Heaven." ●

ITEMS of INTEREST

Franciscan Chapel at Lourdes. Some months ago the news services carried a report of a new Franciscan chapel being erected at Lourdes, France. Actually, it is not so much of a chapel as a kind of apse built under the great archway of the Rosary Esplanade—the ramp-like structure, like two huge arms, whereby the people can walk up to the middle and upper churches of the great basilica. The project was initiated in 1950 and is being carried through by Fr. Sylvain de la Celle O.F.M., former provincial of the Aquitaine Province. Since the eucharistic and the Marian devotions are so integral a part of Franciscan thought and spirituality, a Franciscan shrine where these two devotions reach a climax of devotion, and inspiration, seemed indeed fitting. This chapel will be next to a similar chapel of the Blessed Mother and St. Bernadette on the left hand side as you go up the Rosary Esplanade.

Dedicatéd to St. Paschal, universal patron of Eucharistic gatherings, the chapel will feature in particular two great Franciscan doctors, Duns Scotus, the subtle doctor and gallant defender of the Immaculate Conception, and St. Bernardin of Siena, ardent apostle of Mary, Mediatrix of all graces.

Over the altar there will be a statue of St. Paschal. Above him on the wall behind, a great Eucharistic emblem in mosaic. To the left of the Eucharistic emblem, Duns Scotus will be kneeling, and to the right, St. Bernardin of Siena. On each side of the altar there are bas-reliefs: St. Elizabeth, St. Anthony, St. Clare and St. Francis, on the Epistle side; St. Bonaventure, St. Lawrence of Brindisi, St. Colette and St. Louis IX on the Gospel side. The whole chapel will be very beautiful indeed. The project is being jointly sponsored by the O.F.M. and Capuchin obediences of France and by the members of the Third Order of both of these groups.

It is an heroic task and a magnificent project which Franciscans all over the world will be proud to see and which, in its beautifully wrought manner, disseminate the spirit of Franciscan theology of Mary and the Eucharist in the hearts of the more than two million pilgrims who visit Lourdes each year. Having been at Lourdes recently, the Editor of the FORUM feels that this is a task in which all the Fraternities should join in to help erect a worthy monument testifying to Franciscan piety and devotion to the Eucharist and to our Queen and Mediatrix of All Graces. The FORUM will forward all such donations to Fr. Sylvain de la Celle O.F.M. Large or small, every donation for this cause will be appreciated and, we feel sure, blessed by our Lady! ●

The St. Anthony of Dortmund is the title given to Ven. Brother Jordan Mai O.F.M. whose cause for beatification is now in Rome. Recently Chancellor Conrad Adenauer directed a petition for the beatification of Brother Jordan to the Holy Father. Brother Jordan died 34 years ago and though he led a humble and retired life of a Franciscan Brother, still he was known by many for his kindness and humility in taking care of those who came to the door of the Franciscan Friary in Dortmund. Today he is entombed in the church where he once prayed. In the middle of the sanctuary, just above the communion railing, is the huge, bronze, prostrate figure of Brother Jordan. To this spot thousands come every month to seek his intercession, to place their hands on the bronze head of the statue and to ask God to raise this humble servant to the highest honor man can achieve—sainthood!

Brother Jordan was born in Buer, Germany in 1866, entered the Franciscan Order in 1895, and worked at the Franciscan Friary in Dortmund from 1907

until his death on February 20, 1922. Steps for his beatification were begun fifteen years after his death. After the war Pope Pius XII entrusted the cause to Cardinal Costantini. From the Ruhr district, Brother Jordan's reputation for holiness has travelled across the world. His life has been written in English, Portuguese, Italian, Dutch, and Chinese.

China After Ten Years. The London *Tablet* summed up the last ten years of missionary effort in China in a recent issue. Chinese Catholics, and indeed, all the universal Church, has been marking the tenth anniversary of the elevation of China by Pope Pius XII from missionary status to become a country with a Hierarchy of its own, with nineteen Archbishops and seventy-nine Bishops. It is also nearly twenty years since Pius XI, in the autumn of 1936, personally consecrated six Chinese Bishops in St. Peter's, the first native Chinese Bishops of modern times. Those were days filled with immense promise; yet today only two non-Chinese Bishops remain in China, one in prison and one under house arrest, and about ten Chinese Bishops are either in prison or in exile. The Chinese Cardinal Tien is in Techny, Illinois and Archbishop Paul Yu Pin of Nanking is in New York. There are about twenty Chinese Bishops still in China. While there is in most cases no certain information about them, most are understood to be so restricted as to be quite unable to exercise their normal episcopal functions. Only two of the original six consecrated by Pius XI are still alive, and both are "impeded." One is the eighty-seven-year-old Jesuit Bishop Simon Chu, of Haimen, who is reported to be confined to a house in Shanghai, and the other is the Vincentian Bishop Joseph Hu, of Taichow, who is in prison. The two remaining foreign Bishops are both Americans, the Franciscan Bishop Ambrose Pinger, of Chowtsun (still in prison) and the Maryknoll Bishop James Walsh, a Bishop in *partibus* attached to the episcopal secretariat in Shanghai. ●

Modern Martyr in Durazzo, Albania, according to a report in the Italian paper "Secolo d'Italia" is Archbishop Matthaeus Prendushi O.F.M. In 1948 he was imprisoned by the Communists on some unbelievable charge. He was put in a barrel into whose sides spikes had been driven and rolled about in it until he died. The *Annuario* O.F.M. reports in 1955 that Father Prendushi had been elected provincial in 1944. ●

Central Office New Letter (No. 75) for June featured the 500th anniversary of the deaths of the renowned Franciscan, St. John Capistran, and the distinguished tertiary John Hunyadi. It is also the 500th anniversary of the mid-day bell ringing, as mentioned in the last issue of the *FORUM* (P. 222). In 1455, when Callistus III became Pope, the Turks had already occupied Constantinople and were planning "to destroy the Christian West and to blot out the Name of Christ from the face of the earth." With the army organized to withstand the Turk, Callistus also organized Christendom's spiritual forces by a "Bull of Prayers" (*Bulla Orationum*) issued June 29, 1456. Bishops, priests, cardinals were ordered to say the prayer *Contra Paganos* in every Mass, and simultaneously, the pope commanded that in every church the bells should be rung daily "between Noon and Vespers, and at the ringing of the bells the faithful should recite three Our Fathers, and three Hail Marys, thus seeking the help and protection of God against the enemy. A century later the decree was renewed by Pope Alexander VI and the prayers prescribed by Callistus III were changed to the Angelus.

▲ The Monthly Conference Service has been received enthusiastically by the directors. At present there is no charge. In case any director is not receiving the conference, please notify the Central Office.

▲ The July *FORUM* (p. 222) noted the excavations and plans for a new basilica of the Annunciation at Nazareth. A number of Catholic organizations (the Knights of Columbus, Legion of Mary, etc.) are contributing to various portions of this basilica. The Franciscan tertiaries of the world have been asked to accept the financial responsibility of erecting the central cupola. During March of 1957 a special collection will be taken up for this project. Though it is mainly an undertaking of the tertiaries belonging to the O.F.M. obedience, yet all tertiaries are welcome to participate in honoring the sacred spot of the Annunciation and Incarnation.

▲ Hour of St. Francis contributions from tertiary provinces are needed now. The Reverend Commissaries are asked to mail accumulated funds to the treasurer, Mr. William E. Corcoran, 825 Academy Avenue, Cincinnati 5, Ohio. Fraternities should mail their funds to their Provincial Commissary. ●

Pax et Bonum

peacemaker. The first requisite for an ambassador of peace is that he himself be at peace with God. In other words, that he be in the state of sanctifying grace. This is maintained by frequent reception of the sacraments, daily attendance at Mass when possible, nightly examination of conscience, and the daily devout recitation of the office. No one can conscientiously fulfill these precepts and not be at peace with God, himself and others.

Money and its fruits are the cause of much discord. But the tertiary must follow the rule of moderation in the use of things and thus destroy the very roots of much argument.

Pride and self-seeking causes a person to run rough-shod over the rights, likes and dislikes of others. Certainly no way to promote peace. But the tertiary is reminded on the very day of his reception into the order that his is a different vocation. He requests the habit of the Third Order of Penance so that he may the more easily *serve God*. Not himself! And if he serves God, he will of necessity seek the welfare of God's children, not merely his own likes.

It is not always easy to be peaceful with others or even to promote peace among others where we are not personally concerned. But Christ never proclaimed that his way of life was easy. Quite the contrary. He warned us that his was the way of the cross, of penance and self-denial. But he did promise that his way was a happy one. So also with those who promote his peace plan. They are happy and blessed because they "shall be called the children of God." And what greater motive do we need for happiness than to know that we are God's children? For if we are his children we are also the heirs to his kingdom—the Kingdom of Heaven! ●

I'll Laugh Today

Christ made a seemingly useless thing into a wonderful remedy by his sweet scheme of Redemption. Suffering, rightly used, can roll away dark clouds of misery to let in sunshine on souls who have well-nigh forgotten gladness. God's mercy obliterates misery. It gives joy which knows no fear. It holds the sober intoxication of the Lord's "new wine." "I am inebriated by the beauty of thy houses," sang the psalmist.

We have a God-given right to optimism and laughter. "Rejoice always." And our laughter need not come from the pagan's Bacchanals. Of course, we must not forget the magic formula, the open sesame. This is a perfect understanding of joy, a knowledge of the *use* to be made of sorrow. It is a remembering that infirmity can be changed to the vigor of the spiritual life, that weakness can grow into the courage of Christ, that suffering is really full of splendor and grandeur. It is a secret password to restore some of the lost Eden to the world, a means of opening eventually the heavy pearly Gates. ●

O, MAN

"Paul? Wonderful! Knows exactly how to treat a girl." "Ken? One word description. Jellyfish."

And so, men. But you aren't stupid. You get the general idea. We want our men with strength of character, with courage, and backbone. We want them to know how to treat a girl, to realize what a girl is. When we date you, we size you up as future fathers for our children.

As leaders of society, you men are to lead us ultimately to God. So far, you have succeeded in making us only shadows of human beings. Think it over men. What kind of example have you given us to follow? ●

CALENDAR OF PLENARY INDULGENCES AUGUST

1. Portiuncula, toties quoties.
7. Bl. Agathangel and Cassian M. 1 Or.
9. St. John Mary Vianney C. 3 Or.
12. St. Clare of Assisi V. 2 Or.—G.A. & P.I.
15. Assumption—G.A. & P.I.*
16. St. Joachim C.
17. St. Roch C. 3 Or.—(Cap. Aug. 26.)
19. St. Louis B.C. 1 Or. The five Sundays before the feast of the Stigmata.
22. Immaculate Heart of Mary.
25. St. Louis King C. Patron 3 Or.—G.A. & P.I.
26. Bl. Bernard of Offida C. 1 Or. (Fran.—Rest Sept. 1)—St. Roch (Cap.—Rest Aug. 17)—Seven Joys (Conv.—Rest Aug. 27).
27. Seven Joys of Mary—G.A. & P.I. (Aug. 26 Conv.).



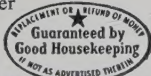
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